

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 2nd August 1890.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		The roads in a village in the Burdwan district	... 726
India and Russia	... 719	A road in Santipore in the Nuddea district	... <i>ib.</i>
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—		The Sub-Registrar of Sonamukhi, in the Bankoora district	... 727
The officer in charge of the police outpost at Devadaha, in the district of Burdwan	... <i>ib.</i>	The postal boat-fee in the Pubna district	... <i>ib.</i>
Police reform	... <i>ib.</i>	Native Magistrates	... <i>ib.</i>
The punchayet system	... 720	The Sripur post office in the district of Dacca	... <i>ib.</i>
A case of rape within the jurisdiction of the Uluberia thana	... 721	III.—LEGISLATIVE.	
(b)—Working of the Courts—		Nil.	
Resettlement of the Road Cess	... <i>ib.</i>	IV.—NATIVE STATES.	
(c)—Jails—		The case against the Nizam's bodyguard	... 729
Jail reform	... 722	Cashmere in Parliament	... <i>ib.</i>
(d)—Education—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Question-framers in Sanskrit for the next Arts Examinations	... <i>ib.</i>	Nil.	
The Kumira school in the district of Khulna	... <i>ib.</i>	VI.—MISCELLANEOUS.	
The final examination of the normal schools	... <i>ib.</i>	The question of river embankments in Bengal	... <i>ib.</i>
The posts of Persian teachers in the Dacca Division	... 723	The Durga Puja holidays	... 729
Question-framers for the next Arts Examinations	... <i>ib.</i>	An address welcoming the Lieutenant-Governor to Burdwan	... <i>ib.</i>
Inspection of female schools in Bengal	... <i>ib.</i>	Inundations of the Damodar	... 730
Two question-framers in the next Arts Examinations	... 724	The Durga Puja holidays	... <i>ib.</i>
Promotions in the Assam Education Service	... <i>ib.</i>	Sirman Svami	... <i>ib.</i>
(e)—Local Self-Government and Municipal Administration—		Religious interference by Government	... 731
Filtered water within the Burdwan Municipality	... <i>ib.</i>	The reception meeting at the Town Hall	... <i>ib.</i>
The Chairman of the Howrah Municipality	... <i>ib.</i>	The Lalitakuri embankment in Moorshedabad	... <i>ib.</i>
The bathing ghât at Dacca	... 725	The Durga Puja holidays	... <i>ib.</i>
The pound system in Bengal	... <i>ib.</i>	The reception meeting at the Town Hall	... 732
The Dacca District Board	... <i>ib.</i>	The Durga Puja holidays	... <i>ib.</i>
(f)—Questions affecting the land—		The black fever in Assam	... <i>ib.</i>
Nil.		The proposed dismissal of the Dewan of the Burdwan Raj	... <i>ib.</i>
(g)—Railways and communications, including canals and irrigation—		Baboo Surendra Nath Banerji on Indian political agitation in England	... 733
The Railway Administration Report for 1889-90	... <i>ib.</i>	The Lieutenant-Governorship of Bengal	... <i>ib.</i>
The Nalhati State Railway	... 726	URIYA PAPERS.	
The Kurmoon road in the Burdwan district	... <i>ib.</i>	The proposed amendment of the Revenue Sale Law	... <i>ib.</i>
		Uriya settlement in Upper Burma	... <i>ib.</i>
		The Ravenshaw College Boarding Institution	... 734
		A sanitation tax	... <i>ib.</i>
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi"	Tangail, Mymensingh	450	
2	"Hitakari"	Kushtea	.....
3	"Kasipore Nibasi"	Kasipore, Burrisal	30	
4	"Sahayogi"	Burrisal	.....
5	"Uluberia Darpan"	Uluberia	.....
<i>Weekly.</i>				
6	"Arya Darpan"	Calcutta	102	
7	"Bangabasi"	Ditto	20,000	26th July 1890.
8	"Bángalá Exchange Gazette"	Calcutta	.....
9	"Burdwan Sanjivani"	Burdwan	302	22nd ditto.
10	"Cháruvartá"	Sherepore, Mymensingh	500	21st ditto.
11	"Dacca Prakash"	Dacca	1,200	27th ditto.
12	"Education Gazette"	Hooghly	885	25th ditto.
13	"Grambasi"	Uluberia	800	28th ditto.
14	"Hindu Ranjika"	Beauleah, Rajshahye...	300	
15	"Navayuga"	Calcutta	.....	24th ditto.
16	"Pratikar"	Berhampore	600	25th ditto.
17	"Sahachar"	Calcutta	500	23rd ditto.
18	"Samaj-o-Sahitya"	Garibpore, Nuddea	.....	27th ditto.
19	"Samaya"	Ditto	3,806	25th ditto.
20	"Sanjivani"	Ditto	4,000	26th ditto.
21	"Sakti"	Dacca	.....	22nd ditto.
22	"Sarawat Patra"	Ditto	300	26th ditto.
23	"Som Prakash"	Calcutta	1,000	
24	"Sudhakar"	Ditto	2,580	25th ditto.
25	"Sulabh Samvad"	Ditto	.....
26	"Surabhi o Pataka"	Chandernagore	700	26th ditto.
<i>Daily.</i>				
27	"Dainik o Samachar Chandrika"	Calcutta	1,500	27th to 31st July 1890.
28	"Samvad Prabhakar"	Ditto	800	19th, 25th, 26th & 28th to 30th July 1890.
29	"Samvad Purnachandrodaya"	Ditto	300	25th & 28th to 31st July 1890.
30	"Banga Vidyá Prakashika"	Ditto	500	25th, 26th & 28th to 30th July 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
31	"Dacca Gazette"	Dacca	.....	28th July 1890.
HINDI.				
<i>Monthly.</i>				
32	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	20	
33	"Kshatriya Patrika"	Patna	200	
<i>Weekly.</i>				
34	"Aryavarta"	Calcutta	1,500	
35	"Behar Bandhu"	Bankipore	.....
36	"Bharat Mitra"	Calcutta	1,653	
37	"Desi Vyapari"	Ditto	.....
38	"Sar Sudhanidhi"	Ditto	500	
39	"Uchit Bakti"	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
40	"Jam-Jahan-numa"	Calcutta	250	
URDU.				
<i>Weekly.</i>				
41	"Aftal Alum Arrah"	Arrah	300	
42	"Anis"	Patna	.....
43	"Gauhur"	Calcutta	196	
44	"Al Punch"	Bankipore	.....
45	"Urdu Guide Darussaltanat"	Calcutta	340	
46	"Raisul-Akhbari-Moorshidabad"	Murshidabad	.....

No.	Names of newspapers.			Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.				.	
	<i>Monthly.</i>					
47	"Asha "	...	...	Cuttack	...	
48	"Taraka and Subhavar̥tā "	...	...	Ditto	.....
49	"Pradīp "	...	...	Ditto	.....
50	"Samyabadi "	...	...	Ditto	.....
	<i>Weekly.</i>					
51	"Dipaka "	...	...	Cuttack	.....	12th July 1890.
52	"Utkal Dīpikā "	...	...	Ditto	444	12th ditto.
53	"Samvad Vāhika "	...	...	Balasore	205	10th ditto.
54	"Urya and Navasamvād "	...	...	Ditto	600	9th ditto.
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Fortnightly.</i>					
55	"Silchar "	...	...	Silchar	500	
	<i>Weekly.</i>					
56	"Paridarshak "	...	...	Sylhet	450	

I—FOREIGN POLITICS.

THE *Surabhi-o-Patáká*, of the 26th July, refers to the measures taken by Government with the object of preventing a Russian invasion of India, and makes the

India and Russia.

SURABHI-O-PATAKA,
July 26th, 1890.

following observations :—

The English never conquered any country by force of arms, and should never hope to conquer Russia by that means. The military preparations which they are making with that object must therefore be pronounced useless. This is also the view of every far-sighted Englishman. It is only a few hot-headed Englishmen that think otherwise, and it is at the advice of these Englishmen that immense sums of money are being thrown away in the vain hope of preventing a Russian invasion. There would not have been this useless expenditure if Englishmen had to meet it from their own pockets. But the money is paid by India, and no complaint is therefore heard on the subject. According to far-seeing politicians, however, this is not the way in which Englishmen can hope to keep Russia at bay. That object can be attained only by keeping the people of India satisfied. Colonel Maurice's opinion on the subject is then referred to, and the wonder is expressed that the views of men like Colonel Maurice on the subject of protecting India from foreign invasion are not given effect to. It is the earnest wish of the people of India that Englishmen should go on ruling their country, and the writer's only fear is lest Englishmen should lose India through a mistake. It is for the good of Englishmen therefore that the people of India should advise them about the best way of ruling the country. Englishmen should bear in mind that the only way of protecting India against a Russian invasion is to take possession of the hearts of the Indian people.

II—HOME ADMINISTRATION.

(a)—Police.

2. A correspondent of the *Burdwan Sanjivani*, of the 22nd July, says

BURDWAN SANJIVAN
July 22nd, 1890.

The officer in charge of the police outpost at Devadaha, in the district of Burdwan.

that as the police outpost at Devadaha, a village within the jurisdiction of the Satgechea thana, in the district of Burdwan, is situated

in a very secluded spot, it is very desirable that the officer in charge of the outpost should be always present in it in order that people pursued by robbers may receive his help and protection. But Baboo Makhan Lal Chakravarti, the present head of the outpost, chooses to reside elsewhere than in the outpost at night. On three or four occasions the correspondent had to take shelter in the outpost at night, but he was disappointed to find no one there. Baboo Makhan Lal generally resides in the neighbouring village of Bella, and as he is an influential man of that village, and acts as a priest to most of the people of that and the neighbouring villages, no one dares object to his leaving the outpost at night. The authorities should therefore transfer Makhan Baboo to some distant outpost, and place some one else in charge of the Devadaha outpost.

3. The *Bangabási*, of the 26th July, has the following in continuation of its articles on police reform :—

Police reform.

BANGABASI,
July 26th, 1890.

The desire of Government to introduce a more rigorous system of criminal justice than is at present prevalent has naturally awakened in the minds of the people the fear of being still more oppressed. The rulers themselves are in no way injured by the criminals; it is the people themselves that suffer mischief at the hands of the criminals. And it is only the people that suffer if criminals escape justice. Why should, then, the rulers be at such pains to deal severely with criminals, when the people themselves want them to be leniently dealt with? And would it not be

wounding people's feelings to act contrary to their wishes in a matter affecting only their own interests? The rulers of India are foreigners in this country, and that fact alone is sufficient to estrange from them the feelings of their subjects, and if, in addition to this, the rulers cross their subjects' wishes, the estrangement will certainly be the very widest possible. And that, doubtless, will be a state of things greatly to be deprecated in the interests of both the rulers and the ruled.

If Government's proposal to have every person brought before a Magistrate punished be carried out, large numbers of innocent men will certainly be victimised in the indiscriminate massacre; and Government will in that case fail of performing the first and most important duty of a ruler, the duty, that is, of protecting the good and honest and punishing the wicked. The consequence of the proposed change will, therefore, be to make people lose all faith in justice and the courts of law, and to create ill-feeling between the governors and the governed. And a consequence of this kind whether rightly brought about or not will be injurious to both governor and governed.

It is well known to Government that bad men often get up false cases for the purpose of satisfying personal grudge, and it is also equally well known to it that the police often get up false cases and fabricate evidence against innocent men, in order to escape the charge of incompetency and inefficiency. And this is the only reason why criminals escape justice in large numbers in this country. The blame of the unsatisfactory working of the present system of criminal justice rests therefore entirely with the police. And so long as the law gives the police opportunities for getting up false cases and false evidence, so long will any reform of the police be futile. Government can, it is true, reform the police in any way it likes—nay, it can even compel Magistrates to inflict very rigorous punishment on criminals. But the consequence of that will be that the people will be deprived of justice, whilst no real reform of the police will be effected. The matter, however, will assume quite a different aspect if in reforming the police according to the proposed method Government has it in view to commit greater oppression on the people and to exercise upon them a more despotic sway than at present. But the writer feels a sort of repugnance in attributing such unworthy motives to Government.

Any amount of censure levelled at the jury system or at the Native Magistracy will fail to effect what is wanted. A system of criminal justice which will be approved by the people will be the only cure for the evil. And until this remedy is applied, and so long as the courts of justice, thinly scattered as they are, are presided over by hot-headed foreigners for administering justice with the aid of bad evidence, doubtful law and perverse pleading, the evil shall remain perfectly unchecked. The application of any other remedy will only serve to increase popular oppression, and will be like sowing the wind for the purpose of reaping the whirlwind.

4. The *Dacca Prakash*, of the 27th July, has the following on the subject of the reform of village punchayets:—

The punchayet system.

Before improving the status of the chowkidars, Government should reform the punchayet system. Punchayets are now nominated by the police and subjected to insult in a variety of ways. This is the reason why respectable people are so unwilling to serve as punchayets. They even bribe the police with the object of inducing it not to nominate them as punchayets. And they would hardly act thus if the office of punchayet were an honorable one. As things now stand, the duty of appointing punchayets only gives police officers an opportunity of making money. For while respectable people bribe the police for the purpose of avoiding election as punchayets, ignorant nondescript people try to secure punchayetships by the same method. In the eyes of these latter, the office of punchayet is an

honorable one, because it gives them an opportunity of exercising some sort of power over men of higher status than themselves. It is also the interest of the police to appoint such men as punchayets. And thus it comes about that even in villages where there are a good many educated men, it is the illiterate ryots that are appointed as punchayets. It must be that, in a village inhabited only by ryots, ryots will be appointed as punchayets, but why ryots should be appointed punchayets also in the villages which are inhabited by respectable people, it really behoves Government to enquire. The manner in which the police appoints punchayets is a sufficient proof of its corruption. Government wants to put down this corruption by increasing the pay of police officers. But it cannot surely increase their salaries so much as to take away from them all inducement to accept bribes. If the head-constable who now gets Rs. 30 a month can be expected not to take bribes on his salary being raised to Rs. 50, why is not the Sub-Inspector, who now gets Rs. 80 a month, as honest as Judhishthira? The fact is that as the police officer has ample opportunities of taking bribes, he will never cease to take bribes, however his salary may be increased. Again, as English education is not calculated to deter people from taking bribes, not even the employment of educated men in the police service will check bribery. The only difference in this respect between the educated and the uneducated is that whereas an ignorant man is satisfied with a bribe of one rupee, an educated man will not be satisfied unless he is bribed at least five rupees. The punchayet system can be improved only by freeing punchayets from police influence. Some time ago Government proposed to form Union Committees, and if such Committees are formed, the power now exercised by punchayets should be conferred on them. The members of these Committees should be elected by the villagers, and provision should be made for the supervision of their acts by District Magistrates and District and Local Boards. As the service of summonses, warrants and other legal processes is not properly performed by the peons, this duty should be entrusted to these Committees, and their members should be given fees for discharging it.

5. A correspondent of the *Grámvásí*, of the 28th July, says that some time ago four budmashes committed rape on the wife of Kartik Bagh of the village of Basudevpur within the jurisdiction of the

A case of rape within the jurisdiction of the Uluberia thana.

Uluberia thana in the district of Howrah. So great was the violence used against her person that she became insensible when the crime was committed and bled incessantly for some days afterwards. Shame and the fear of losing caste and want of means prevented her from seeking the assistance of a court of law. The Deputy Magistrate of Uluberia should personally enquire into the matter.

GRAMVASI,
July 28th, 1890.

(b)—*Working of the Courts.*

6. The *Pratikár*, of the 25th July, says that a re-settlement of the road cess having been considered necessary, the zemindars have been required to submit

Re-settlement of the Road Cess.

returns showing the annual income derived from each estate and its annual Government revenue. But the notice calling for these returns not having been properly published, many small talukdars have failed to comply with it and are being therefore fined. The notice in question ought to have been posted at each thana, with the view of making it as widely known as possible.

The writer requests Government to grant permission to send these returns by post instead of compelling their submission in person or by agent. Such an arrangement will save the zemindars much trouble and expense, and will contribute to the postal revenue of Government. The attention of the Collector of Berhampore is invited to the matter.

PRATIKAR,
July 25th, 1890.

(c)—Jails.

SAHACHAR,
July 23rd, 1890.

7. The *Sahachar*, of the 23rd July, has the following on the improvement of the jail administration :—

Jail reform.

Though the prisoners in the jails are better housed and better fed than they are in their own houses, still the mortality among them is very great. This is due simply to the hard labour which they have to do in the jails. Again, in distributing work among them their previous habits and station in life are not taken into consideration, and all without discrimination are made to do the same kind and amount of work. This system should be changed, and care should be taken to adopt a system of jail discipline that will not convert a first offender into a hard budmash. Again, as there is a padri in the jail for Christian prisoners, there ought to be religious instructors for Hindu and Mahomedan prisoners too.

(d)—Education.

SAKTI,
July 22nd, 1890.

8. The *Sakti*, of the 22nd July, says that it is quite possible that that spirited Brahmin, Pundit Vidyasagar, refused to accept the offer of the University to make him a question framer, because question framers are often dictated to by the University authorities. After Pundit Vidyasagar's refusal to be a question framer, Pundits Krishna Kamal Bhattacharyya and Chandra Kanta Tarkalankar are no doubt the best men available for the purpose. But why has Baboo Nilmani Mukharji been made a question framer? Baboo Nilmani Mukharji is Professor of Sanskrit in the Presidency College and has written a key to this year's First Arts Course. And was not this enough to prevent his appointment as a question framer? But there was, again, that curious translation paper set by him at the last Entrance Examination to disqualify him for question framing not only for this year but for all time.

EDUCATION GAZETTE,
July 25th, 1890.

9. A correspondent of the *Education Gazette*, of the 25th July, says that the middle English school at Kumira, in the district of Khulna, is in a flourishing condition. It receives a monthly grant of Rs. 25 from Government, and it has passed 20 boys at the Entrance Examination within the last seven years. At midnight of the 15th July last, however, some wretch set fire to the school-room which, with all its furniture, was reduced to ashes. The reconstruction of the school room and the purchase of furniture will cost not less than Rs. 500. And as the people of the village are poor, Government is asked to supply a portion of the sum wanted.

EDUCATION GAZETTE.

10. A correspondent of the same paper thus meets the objections raised by another correspondent, Mathuresa Ghatak, against the present system of conducting the final examination of the normal schools (see Report on Native Papers, 19th July, paragraph 14) :—

The final examination of the normal schools.

Baboo Mathuresa Ghatak thinks that the object of the examination will be more fully secured by requiring the candidates preparing for the examination to obtain a fixed percentage of marks in each subject. But though the candidates at the University examinations are required to obtain a fixed percentage of marks in each subject, still all of them do not attain the same standard of proficiency in each subject. How, then, shall the standard of proficiency among the passed students of the normal schools be raised simply by giving effect to the proposal for a percentage of marks for each subject? Baboo Mathuresa has also objected to the system of examining candidates in different places. To this it may be replied that as most of the students who appear at the final examination of the normal schools are very poor, it will be a great hardship to them to be required to travel long distances for the purpose of being examined.

As to the objection that at the examination in class teaching the Deputy Inspectors while giving marks to the students often pluck

them out of anger, the correspondent is at a loss to see how any other arrangement that could be devised for giving marks at the teaching examination could be freed from it. If the Deputy Inspector can pluck students out of anger, why cannot any other man do the same thing?

11. A correspondent of the *Sudhakar*, of the 25th July, says that Moulvi Abdul Karim, Assistant Inspector of Schools, Dacca Division, is seeking English-knowing Moulvis for filling some posts of Persian teachers under him. So far as the writer knows, there is not now a single Moulvi who knows English. The reasons why Moulvis do not now possess a knowledge of English are as follows:—

The posts of Persian teachers in the Dacca Division.

- (1) The Persian and Arabic languages require long years of hard study and leave no time for the study of English.
- (2) A study of the English language after finishing the course in Arabic and Persian must take up some years more, and thus make Mahomedan students too old to enter Government service.
- (3) The Mahomedan students who intend to be Moulvis generally come from poor families.

The writer would suggest that some of the unimportant Persian and Arabic books read in the Madrassas should be omitted and some English books substituted in their place. Mahomedan students will then take to the study of English with alacrity. Until some such step is taken, it will be impossible for Moulvis to acquire a knowledge of English. The Assistant Inspector can, from his official position, easily carry out this scheme, and, it is hoped, that he will set about doing so in the interest of his co-religionists.

It will be now impossible to get English-knowing Moulvis. The Assistant Inspector should therefore select men from among the Moulvis and appoint them to the vacant posts on the condition that they must acquire the requisite knowledge of English within a specified time, and that they will be dismissed if they fail to do so.

This is the first time that English-knowing Moulvis are wanted for Persian teacherships, and it is to be regretted that such a deviation is contemplated under a Mahomedan Inspector. The Assistant Inspector also did wrong in not giving previous notice of the intended change. He should, however, be careful to watch whether the change he is going to make will be for the good of the Mahomedan community. The public, too, are requested to see that the poor Moulvis are not refused the posts, and that arrangements are made for teaching English to the students of the Madrassas.

12. The *Bangabasi*, of the 26th July, says that all the three question-framers for the next M.A. Examination in Sanskrit are Professors of Colleges. Has the rule which is said to have been laid down about choosing question-framers from amongst outsiders been then withdrawn? Why this fuss about examiners and question-framers when the prime evil remains unremoved? It would seem as if the Calcutta University had lost all organisation and had no fixed rules for its guidance.

13. The *Sanjivani*, of the 26th July, says that, under the excellent arrangement made by Mr. Gregg, Director of Public Instruction, Madras, of having female inspectors to supervise female education, the education of girls has made wonderful progress in that presidency. It is true that in Bengal, too, there is a female inspector of schools, but her attention is strictly confined to the inspection of European and Eurasian female schools. And such inspection is not likely to further the cause of female education in this presidency. It is absolutely necessary that Hindu female inspectors should be appointed to supervise female education if female education is to be a success in Bengal. The Bengal zenana would

Inspection of female schools in Bengal.

SUDHAKAR,
July 25th, 1890.

BANGABASI,
July 26th, 1890.

SANJIVANI,
July 26th, 1890.

have worn quite a different aspect to-day if Sir Alfred Croft had been as careful in the performance of his official duties as he is in playing the courtier to His Honour the Lieutenant-Governor.

SANJIVANI,
July 26th, 1890.

14. The same paper says that Baboos Nilmani Mukharji and Krishna Kamal Bhattacharyya have been appointed question-framers in Sanskrit for the next Arts Examinations, although they are both professors of colleges in Bengal. The writer is, therefore, at a loss to see why the professors of other colleges have been denied the privilege of being appointed question-framers. Are these two gentlemen that have been appointed examiners immaculate like the gods in heaven, and the others are not? Will the University authorities show any reason for the exception made in the case of these two gentlemen? Baboo Nilmani Mukharji has given sufficient proof of his unfitness for framing question papers. He may be otherwise a worthy man: but, judging from the results of previous years, there can be no doubt about his total unfitness for the work which has been imposed upon him. But he is a professor of the Presidency College, and that fact covers a multitude of sins. Could not the University authorities find men of Baboo Nilmani's or Baboo Krishna Kamal's attainments outside the professoriate circle? Where, then, was the good of framing the rule? It is no wonder after this that people should lose all confidence in the University.

Promotions in the Assam Education Service.

15. The same paper says that Baboo Baikantha Nath Cass Gupta, fourth teacher in the Gauhati School, Assam, whose attainments do not exceed the First Arts standard, has, in the course of two months' service, superseded Baboo Rajanikanta Ganguli, B.A., third teacher in that school, by being appointed second teacher in the Dhubri school. The ways of Mr. Wilson in the matter of giving promotions to his subordinates are really inexplicable.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
July 22nd, 1890.

Filtered water within the Burdwan Municipality.

16. The *Burdwan Sanjivani*, of the 22nd July, says that the filtered water supplied by the Burdwan Municipality becomes very dirty in the rainy season. The Commissioners are unwilling to adopt the filter constructed by Baboo Jagat Bandhu Mitra, the present Vice-Chairman of the municipality. They say that the refining of water by means of that filter will take a very long time. Jagat Bandhu Baboo is, however, of a different opinion, and says that the work of filtration can be greatly accelerated by the use of half broken instead of powdered charcoal in the filter. As the water of the Damodar becomes very muddy in the rainy season, it cannot be properly refined until it is allowed to remain for some time in the settling tanks. For this purpose, however, it will be necessary to increase the number of settling tanks. If this is done, and if an extra engine is put up, the present complaint regarding filtered water will be removed. The construction of additional settling tanks and the putting up of an engine will require money; and as the municipal funds cannot supply this money, it should be realised by a loan. And if the necessity of making this loan is explained to the Lieutenant-Governor on the occasion of his visit to the water-works of the town, His Honour is sure to give his sanction to it.

SAKTI,
July 22nd, 1890.

The Chairman of the Howrah Municipality.

17. The *Sakti*, of the 22nd July, says that Mr. Currie, Chairman of the Howrah Municipality, having gone to England without having obtained leave of the Municipality or resigned his post, the Municipal Commissioners were constrained to apply to the Lieutenant-Governor to fill up the vacancy. But His Honour replied that Mr. Currie not having

resigned his post as Chairman, and not having been dismissed by the Municipality, had still a right to his post, and no other man could therefore be appointed in his place. But if the law be such, the writer "would bow to the law and to its framers from a distance."

As for Mr. Currie, when he was well aware that no one could be appointed in his place if he did not leave his post with the permission of the Municipality or resign it, it was clearly his duty not to do anything that was calculated to embarrass the Municipality. This slighting of a public body by a high official is quite unpardonable.

18. The *Saraswat Patra*, of the 26th July, draws attention to the great inconvenience which is caused to both male and female bathers at the bathing-ghât

The bathing-ghât at Dacca.

at Dacca owing to the same ghât being used by both, and requests the Dacca Municipality to remove this inconvenience by constructing different ghâts at some distance from one another for male and female bathers, as well as cows, horses, and dogs. The Kushtea Municipality has provided separate ghâts for men and women.

SARASWAT PATRA,
July 26th, 1890.

19. The *Bangabâsi*, of the 26th July, says that it has repeatedly urged on the Government the necessity of making a thorough investigation into the working of the

The pound system in Bengal.

pound system in Bengal. The oppressions that are committed under the present system never come to the notice of Government because they do not find their way into public prints, and the official papers on the subject are so prepared as not to show them. In making an investigation Government should take care to entrust it not to the police, but to some honest and independent man. The person conducting the investigation should take evidence from all sorts and classes of people. The District Board of Burdwan may be of some service to Government in this connection, as it has been already fully convinced by enquiry of the oppressions that are now committed in the pounds. The Government should also, in the course of the investigation, require every difference between the present income of a pound and its income previous to the introduction of the farming system to be explained.

BANGABASI,
July 26th, 1890.

20. The *Dacca Gazette*, of the 28th July, asks if the Dacca District Board is determined to waste its money and energy in fanciful works only. It seems that

The Dacca District Board.

it does not consider it a part of its duty to direct its attention to public works like roads, canals, bheels, ponds and drains. In the rainy season the villages in some places become small islands for want of good drains, whilst in the summer the villagers have to cry themselves hoarse for a drop of water. But for all that the District Board never thinks it necessary to rouse itself from its comfortable ease. Will the District Board give up its idea of the railway for the present and attend to these grievances of the people? The examples of the Commillah and Noakhali Boards are worthy of imitation by the Dacca Board.

DACCA GAZETTE,
July 28th, 1890.

(g)—*Railways and communications, including canals and irrigation.*

The Railway Administration Report
for 1889-90.

21. The *Sahachar*, of the 23rd July, in reviewing the Railway Administration Report of the Government of India for 1889-90,

SAHACHAR,
July 23rd, 1890.

makes the following remarks :—

Government is not very anxious to construct railways in places inhabited by peaceful populations. It constructed railways first of all in the North-Western Provinces and next in Bengal. The Uriyas are a peaceful people, and though they have more than once suffered from scarcity and famine, yet not a single line of railway has been constructed in their province.

Similarly, Chittagong, which is a rising port, stands in need of a railway. The writer is, however, glad to learn that orders have been given for constructing a railway to Madras through Orissa along the coast of the Bay of Bengal. This railway ought to have a branch extending to Cuttack *via* Sambalpoore and Pooree. Again, a railway line connecting Calcutta with Sambalpoore is absolutely necessary. On the whole, the report is satisfactory and bears evidence of the labour which Colonel Gordon has bestowed on its preparation.

It is time, however, that the management of the Government lines was taken from the hands of companies. The Government of India should write to the Secretary of State on the subject. Government can make a large saving by managing the lines itself. The writer is sorry not to find in the report any proposal for improving third-class railway carriages. As the best part of the income from railways is supplied by third-class passengers, something ought to be done for their convenience. There ought to be water-closets in third-class carriages, and the money that will be required for the purpose might be raised by increasing the first-class fare.

A certain European gentleman once remarked that when the English will leave this country, empty beer bottles will be the only memento of their rule that they will leave behind. This is not true. There is the grand Sutlej bridge, one of the wonders of the world, and there are the railways that will bear testimony to the nobility of the English people. These railways have not only given facilities for transporting armies from one point to another, they have also contributed to the unification of the different Indian races and made the National Congress a possibility. Englishmen can now point their fingers to the Congress and say—"There is our column of victory. Say which of your own kings was able to do such a thing as that?"

SANJIVANI,
July 26th, 1890.

22. The *Sanjivani*, of the 26th July, says that a rumour is afloat that the Government is going to make over the management of the Nalhati State Railway to

the East Indian Railway Company. This arrangement will no doubt greatly benefit the public. But before entering into the contract, Government should stipulate with the Company for the opening of a branch line from Azimgunge to Ráthár ghát opposite to Berhampore. The line will be only twelve miles in length, but will fetch a good income, as there are big traders in and about Berhampore. The peasantry, too, on the west bank of the Bhagirathee along which the line is to run, will be greatly benefited by it because the line will prevent their fields and homesteads from being flooded by the river in the rainy season every year.

BANGABASI,
July 26th, 1890.

23. The *Bangabási*, of the 26th July, has learnt that the Kurmoon road in the Burdwan district is in a very bad condition, only a part of it being metalled, and the remaining part, which is metalled, being impassable in the rainy season. The Board should direct its attention to the matter.

BANGABASI.

24. The same paper has learnt that the roads of Mukshimpara, within the jurisdiction of the Purvasthali thana in the Burdwan district, have not undergone any repairs for the last eight years, and are therefore in a very miserable condition.

The roads in a village in the Burdwan district.

BANGABASI.

25. The same paper has learnt that the road from Kandkholla to Santipore in the Nuddea district is in a very bad condition. This, together with the absence of any ferry-boats in the canal it crosses, prevents the students of the Santipore School from attending school in the rainy season. The fact of the road being in an impassable condition was more than once represented to the authorities, but without effect.

A road in Santipore in the Nuddea district.

(h)—General.

26. The *Sudhakar*, of the 25th July, says that the Magistrate of Bankoora has, at the instance of the Special Sub-Registrar of Bankoora, written to the Inspector-General of Registration asking him

The Sub-Registrar of Sonamukhi in the Bankoora district.

to transfer Syed Fuzlor Rahman, the Mahomedan Sub-Registrar of Sonamukhi, on the ground that the population of Sonamukhi consists entirely of Hindus. Syed Rahman, on the other hand, has requested the Inspector-General to take into consideration the following circumstances in deciding the question of his transfer, namely—

- (1) that he is a member of the Local and District Boards ;
- (2) that he is a Municipal Commissioner ;
- (3) that he is a resident of Sonamukhi ; and
- (4) that he has been brought to Sonamukhi from another station.

Considering that many places whose populations consist principally of Mahomedans have Hindu Sub-Registrars, it would not be just to transfer Syed Rahman from Sonamukhi on the ground that the population of that place consists principally of Hindus.

The postal boat-fee in the Pubna district.

27. Some correspondents from Pubna write to the *Sanjivani*, of the 26th July, as follows:—

The postmen of Pubna were deprived of their boat-fee two years ago on the grounds (1) that being poor men they had generally their own boats which they were themselves able to row, and (2) that in villages from which not more than ten annas of postal revenue was derived every week, letters were not required to be delivered more than once a week, and people wishing to have their letters oftener should take delivery thereof at the post-office itself.

But the very fact that the peons are poor men entitles them to the boat-fee. It is not also possible for one man to row a distance of seven or eight miles without assistance. The Government order has not affected the postmen in the least : the public alone have been affected by it. The public are suffering all sorts of loss in business and other matters. When Government is levying the postal revenue at the old rate, has it any right thus to inconvenience the public for the purpose of saving its own money? There is a rule requiring chowkidars to act as post peons, but no penalty is provided if they refuse to act in this way. And if the chowkidar does this work, who will pay his boat-fee?

28. The *Surabhi-o-Pataká*, of the 26th July, in speaking of Native Magistrates, says that by faithfully discharging their duties, these Native officers of Government

Native Magistrates.

contribute to the happiness of the people and add to the Government's own good name. Look at the exertions which Baboo Ramesa Chandra Datta, Magistrate of Burdwan, is making to relieve distress in the villages recently flooded by the Damodar. He has inspected the villages with his own eyes, and is trying to bring relief to them. And if relief does come to them at such a time as this, people will have good reason to be satisfied with the Government.

29. A correspondent of the *Dacca Prakásh*, of the 27th July, complains of the inconvenience caused by the frequent transfer of the postmaster and post

The Sripur post-office in the district of Dacca.

peons of the post-office at Sripur, in the district of Dacca, and draws the attention of the authorities to the miserable condition of the hut in which the post-office is lodged as the cause of these transfers.

SUDHAKAR,
July 25th, 1890.

SANJIVANI,
July 26th, 1890.

SURABHI-O-PATAKA,
July 26th, 1890.

DACCA PRAKASH,
July 27th, 1890.

IV.—NATIVE STATES.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 27th, 1890.

30. The *Dainik-o-Samachar Chandrika*, of the 27th July, has the following on the case against the Nizam's body-guard:—

This paper had been saying from the beginning that the statement made by the English Captain was not true, because the sowar did not willingly fall on his tonga. A Commission was appointed, the high officials of the Nizam were brought before it, and even the minister of the Nizam had to offer an explanation at the instance of a baseless complaint made by a common English Captain. And all this has been done in order to maintain the prestige of a British Captain. In other words, the solemn ceremony of setting free a bull has been gone through at the *sradh* of a goat. The Commission has said that none of the charges preferred by Captain Gallie against the sowar was true, and that the Captain had knowingly made a hubbub for nothing. And shall not the man be taught a lesson for whom the Nizam and his minister have been put to trouble?

DAINIK-O-SAMACHAR
CHANDRIKA,
July 28th, 1890.

31. The same paper, of the 28th July, says that any impartial Englishman will at once see that either Mr. Smith or Sir John Gorst must have lied upon the Cashmere question in Parliament.

Mr. Smith said that the Maharaja of Cashmere was not a corrupt ruler, and that there were no flaws in his administration of the Cashmere State. Sir John Gorst, on the other hand, said that His Highness was a most corrupt and tyrannical ruler. Such is the morality of British politicians! But they nevertheless do not lack political supporters. And the Baboos expect that such men will do good to their country! The independence of one Native State after another has vanished under English rule; but there is nothing to regret in that. The people of India are not unwilling to live under English rule, nay, they are glad to live under that rule. The English are the rulers of India, and the Indians are only their subjects. But the Indians must nevertheless take the liberty of expressing regret for the unrighteous course which Government is following. They are really annoyed to see the tortuous policy which Government has adopted in regard to Cashmere.

VI.—MISCELLANEOUS.

SAKTI,
July 22nd, 1890.

The question of river embankments in Bengal.

32. The *Sakti*, of the 22nd July, has the following:—

Government no doubt knows what rivers in Bengal have got embankments, and what mischief is done by a breach in an embankment. Does it not behove the Government, then, to appoint an officer in the rainy season to inspect the embankments and to repair those in which breaches are likely to take place? But Government is following in respect to embankments the same policy which it follows in regard to famine. The policy is not to take preventive steps beforehand, but to make some bustle when the evil actually occurs. Small donations to poor sufferers from floods are no great benefit to them. Absolute prevention of the mischief that is done by floods is what they most need, and it is to this that Government should address itself.

The writer has to say one thing about the advisability of erecting embankments upon rivers. It is true that rivers without embankments, like some rivers of Bengal, flood the surrounding countries in the rainy season; but that is a small evil compared with the havoc which is committed by breaches in embankments. The large rivers in Eastern Bengal have no embankments, and although the country around them lies under water for two or three months during the rains, still the crops do not suffer much injury. It is best not to erect embankments upon rivers in the

Burdwan and Moorshedabad districts, unless it appears impossible for people to live on their banks without embankments.

33. The same paper says that the *fiat* has gone forth that the public offices shall be henceforward closed for only six days for the Durga Puja and the Lukshmi

SAKTI,
July 22nd, 1890.

The Durga Puja holidays. Puja. The Lieutenant-Governor, however, has graciously done the favour of adding four more days to these six days. But the Customs, the Stamp and the Opium Departments will not receive the benefit of these additional four days. And this favour of His Honour is after all of little moment. He has granted four days for this year, and may refuse them next year. Indeed, these four days are little better than the holiday which a high official gives to the school or college which he visits. Public servants shall henceforward have no right to claim them as their due. Does Pundit Nyayaratna feel proud of his achievement? If so, he is certainly mistaken. The holidays were doomed and would have been reduced whether he approved their reduction or not.

The planters have now got the Cattle Trespass Act amended; the merchants have got the Durga Puja holidays curtailed; and the officials will by and by have their pensions paid in gold.

An address welcoming the Lieutenant-Governor to Burdwan.

34. The *Burdwan Sanjivani*, of the 22nd July, thus welcomes the Lieutenant-Governor to the town of Burdwan:—

BURDWAN SANJIVANI
July 22nd, 1890.

Welcome to thee, Ruler of Bengal. This is an auspicious morning for us, for the Government officers in Burdwan, for the Burdwan Raj, for the people of the town of Burdwan, and for all the people, rich and poor, high and low, learned and unlearned, living in the district of Burdwan. On this occasion of your auspicious visit to Burdwan, we greet and welcome you on behalf of the general public. Ruler of Bengal! accept the hearty welcome given by your loyal subjects. The auspicious visit of the ruler of Bengal has filled the town of Burdwan with joy. Such joy as this is not of every day experience. No words of mouth can express the emotions which the sight of a ruler excites in the minds of his loyal subjects. It is the ruler who is the object of his subjects' loyal veneration and who is able to know the hearts of those who venerate him that can understand such emotions. It was exactly two years ago that Your Honour paid another auspicious visit to the town of Burdwan. On that occasion you placed our young Maharaja on the lap of the goddess Lukshmi, who presides over the good fortune of the town of Burdwan. But we could not, notwithstanding, get up festivities worthy of the occasion, for our weak hearts were then deeply troubled with anxiety because the poisonous seed of quarrel was germinating in Burdwan. Your Honour has given us a Maharaja to our liking, and it is Your Honour who has extinguished the fire of discord which it was feared would ruin the Raj. You have not only firmly established the Raj, but have also promoted its welfare in every respect. You have performed the duties of a king in the way they should be performed. The grateful acknowledgments we owe to you for this cannot be expressed in words. Accept, graciously, the offering of our heart's love.

You are the ruler of all Bengal. It is needless to speak of the happiness which we, in common with the people of Bengal in general, enjoy (under your rule). But we must speak a thousand times of the very special favour which you have shown to the people of Burdwan. You have given us a Maharaja to our liking and have laid us greatly under obligation by giving us a Magistrate to our liking. That the learned Baboo Ramesa Chandra Datta is now winning the hearts of the people of Burdwan is owing to you.

By decorating Rai Nalinaksha Basu Bahadur, the Chairman of our Municipality, with a title, you have increased our prestige. We have got

self-government through royal favour. By increasing the prestige of this self-government, you have increased your own prestige.

Do you take firm possession of our hearts by opening our Town Hall this time. Let the great work of the eminent Bansagopal Nande receive additional lustre from the touch of your hand. We are a humble people, and it is our nature to expect favours from the great. Though you have given us so much, we still hope for more. We hope that you will make us happier by rewarding Bansagopal for his good qualities.

We feel unbounded joy at your auspicious visit. Favour us by accepting this address of your loyal subjects.

BURDWAN SANJIVANI,
July 22nd, 1890.

35. The same paper refers to the injury done by the inundations of the Damodar, and says that as Government

Inundations of the Damodar.

stands in the relation of a parent to its subjects, it ought to do something to protect the people from these inundations. The breaches in the embankments should be repaired, and the places where breaches are likely to occur ought to be strengthened. A number of men should be employed, whose duty it will be to inspect the banks in the rainy season, to devise means for weakening the force of the river in places where the embankment is likely to be breached, and to give notice of approaching inundations. As the water escaping through the breaches does more mischief than the water which overflows the banks of the river, prevention of breaches in the embankments will do much good.

The Sahajpur correspondent of the paper makes the following proposals for checking the violence of the Damodar floods :—

1. A canal should be constructed from Sanighál Golá and connected with the river Dvarakesvara.
2. Another canal should be constructed from Uchchhe nála and connected with the Mantesvari khál.
3. Means should also be devised in order that the waters of the breach in the village of Bamnia may pass into the breach at Bachhuradaha Bagna through the khál of Belasvara.
4. The large breaches should be repaired and sluice-gates constructed at intervals in the embankment on the southern bank of the river. If these sluice-gates are opened when the river begins to rise, the force of the floods and their power of working mischief will greatly diminish.

BURDWAN SANJIVANI.

36. The same paper says that it will be very improper for Government to reduce the Durga Puja holidays. Though

The Durga Puja holidays.

the real worship of the goddess Durga does not take more than four days, yet, as people have to leave their places of business and to go to their village homes, often a long way off, for the purpose of celebrating the puja, a holiday of four days will not certainly be sufficient. The writer is unable to understand how an influential man, whom Government consulted in the matter, gave the opinion that a holiday of four days would do for the Durga Puja. The reduction of the holiday will cause great hardship to the Hindu officers of Government. If India had been Europe, the Chamber of Commerce would not have dared to propose any reduction of the Durga Puja holidays.

SAHACHAR
July 23rd, 1890.

Sriman Svami.

37. The *Sahachar*, of the 23rd July, has the following or Sriman Svami :—

Sriman Svami should give up the cow-killing agitation. The Hindus may object to cow-slaughter, but the country suffers no loss from the destruction of lean useless cattle. There cannot of course be two opinions on the subject of killing milch cows. Does any Mahomedan or Christian kill a milch cow? Sriman Svami will employ his energies more usefully by labouring to curtail the marriage expenses of Hindus and Mussulmans. Reference is then made to the *Pioneer's* charges against the Svami, and the

necessity of demolishing those charges is pointed out to the Svami. Those who would pose as instructors of the public should first place their own characters above suspicion. And if Sriman Svami does not do that, the public will not give him a hearing.

Religious interference by Government.

38. The *Navayuga*, of the 24th July, writing on the subject of the Durga Puja holidays, observes as follows:—

NAVAYUGA,
July 24th, 1890.

It ought to be admitted by everybody that it is impossible for a people living under a foreign rule to observe the practices of their religion. By the Queen's Proclamation of 1858, the English promised religious neutrality to the people of this country. This promise, though not openly violated, has not been respected in practice. Complaints about English Civilians entering Hindu temples and demolishing them are now pouring in from all sides. Under the pretext of instructing zenana women, the Zenana Mission is doing a world of mischief to Hindu society. And will it still be said that the English are not interfering in the religion of their Hindu subjects?

Under the pretext of teaching morality to Indian boys, the British Raj has asked *padris* to compile moral text-books for their use. And will not the teaching contained in these text-books impress the tender hearts of Hindu boys and thereby do injury to the Hindu religion? Instances can be multiplied in this way to show that the English Government is indirectly interfering in the religion of its Hindu subjects.

39. The *Samaya*, of the 25th July, says that the statement made by the Anglo-Indian dailies that the school-boys formed the majority of those who attended the reception meeting at the Town Hall is

The reception meeting at the Town Hall.

SAMAYA,
July 25th, 1890.

wholly false. The writer does not mean to say that there were no school-boys at the meeting. What he means is that school-boys did not form the majority of the audience. Middle class men formed the majority. A larger gathering of men was never seen in the Town Hall before. It is true that the men who beg for Government favour and the men who covet titles did not attend the meeting. But most of those that are looked upon by the people as their political leaders were present.

40. The *Pratikar*, of the 25th July, apprehends danger to the Lalitakuri embankment in Moorshedabad. The river has already risen to a height not attained for some years past and has flooded several places. The villages surrounding Bharatpore are under water. The Engineering Department should look sharp.

The Lalitakuri embankment in Moorshedabad.

PRATIKAR,
July 25th, 1890.

41. The same paper says that the European merchants of Bengal are anxious to have the Durga Puja vacation curtailed because it interferes with their

The Durga Puja holidays.

PRATIKAR.

business. That the Europeans dare to do this is because they know quite well that the people of this country are entirely dependent on them for their livelihood. The shrewd European has hit upon a very cunning plan for curtailing the holidays without incurring the charge of ignoring Her Majesty's promise of religious neutrality to her Indian subjects. He has divided the Durga Puja ceremony into two parts—one the actual puja, and the other the attendant festivities; and considering it sheer impudence on the part of a subject-people to have anything like merry-making, he has abolished those days of the vacation which are devoted by them to festivities. But the European should know that the religious festivities of the Hindus have quite a different meaning from his own festivities. He has, in fact, no right whatever to divide a religious festival of the Hindus in the manner he has divided the Durga Puja festival. But the ruler can do anything he likes,

and the subject has only to bow to his command. And the only thing the subject can say is that any interference with his religious ceremonies pains him in the deepest and tenderest part of his heart.

SANJIVANI,
July 26th, 1890.

42. The *Sanjivani*, of the 26th July, says that it was after long years that men saw at the Town Hall the other day a really delightful sight. Who can refrain from giving expression to the feeling of ecstasy in his heart at seeing the moribund Bengalis once more awakening to life and action?

The Hall was crowded, not by Rajas and Maharajas, but by men who really constitute the Bengali nation and by those that are their leaders in the path of knowledge and wisdom. Lawyers of all sorts and classes, professors and teachers, and clerks of mercantile firms mustered strong at the meeting. The Parsis, too, with their usual enthusiasm, and Mussulmans with cheerful faces, came forward to discharge their duty to their country. And there was even a sprinkling of European missionaries in that wonderful meeting.

SARASWAT PATRA,
July 26th, 1890.

43. The *Saraswat Patra*, of the 26th July, contains the following strictures anent the curtailment of the Durga Puja holidays :—

What will the Hindu now do? He must do one of two things. If he wants to stick to his employment under Government, he must learn henceforward how to perform his puja compendiously, cutting out even the ceremony of awakening the goddess (*Bodhan*). He must not henceforward welcome the goddess to his house in the way the goddess should be welcomed; he must come from his office, throw off his office garments, perform the puja in hot haste, and before it is fairly over be at his desk again. He must not even shed tears of grief for her departure. And if he wants to perform his puja in the right Hindu style and spirit, he must give up all hope of retaining his employment under Government. But how shall he in that case make his livelihood, the most pressing concern of a human being? It comes to this then, that the Hindu must of necessity learn to adopt the nineteenth-century method of performing the Durga Puja.

BANGABASI,
July 26th, 1890.

44. The *Bangabasi*, of the 26th July, says that the black-fever is committing quite a havoc among the people of Assam, without Government being able to check its progress. In the opinion of the Sanitary Commissioner, the disease cannot be put a stop to until sanitary measures are adopted in every one of the Assam villages. This opinion would have been entitled to weight if it had been given after satisfactorily accounting for the curious fact that the disease has made its appearance suddenly and simultaneously in all the villages. As it is, the opinion possesses no weight.

BANGABASI.

45. The same paper apprehends lest the name of the Burdwan Raj family should be tarnished under the management of the Court of Wards. The apprehension is caused by the proposed dismissal of Baboo Harimohan Ray from the Dewanship of the Raj on the ground that his services are not required. It is really painful to think that the Burdwan Raj family, always so famous for protecting their dependents, will dismiss an old servant for the purpose of saving money. And the thought is all the more painful because the proposal for dismissal has reference to Baboo Harimohan, who holds his post by hereditary right, and who is the son of a man whose fame is heard throughout the Lower Provinces. Lálá Banvihari Kapur is now the custodian of the reputation of the Burdwan Raj family, and will he suffer such an injustice to be perpetrated?

46. The *Dacca Prakash*, of the 27th July, thus comments on Baboo Surendra Nath Banerji's statement.—“Let me have three lacs of rupees and five years' time, and all the wishes of India will be fulfilled:—”

DACCA PRAKASH,
July 27th, 1890.

No account has up to this time been rendered of the lacs of India's money that have been spent in political agitation in England. But the way these lacs have been spent is not unknown to the writer. It is now ten years that the Indians have been conducting political agitation in England, and before that Indian agitation in England was carried on by some Englishmen. But notwithstanding all this agitation, India is faring worse every year. Baboo Surendra Nath now wants three lacs of rupees for carrying on political agitation in England. Well, Baboo Surendra Nath is a patriot and he has inherited a large property from his father. Why does he not then pay this three lacs himself? He will have nothing to fear if he loses three lacs. For there will be still left his allowance of Rs. 600 a year and the certainty of a big post with a high salary on the attainment of political power as the result of his success in political agitation. People often stake their whole fortune upon pecuniary schemes, and Baboo Surendra Nath should not hesitate to stake his whole fortune on an attempt, which, if successful, will reward him so liberally. He ought to give up his idea of procuring his three lacs from others.

47. The *Dainik-o-Sámáchar Chandriká*, of the 29th July, says that The Lieutenant-Governorship of Bengal at the close of their career, at a time, that is, when they become incapable of undergoing much mental and physical labour. As Lieutenant-Governors, they have, therefore, to depend on others in all matters, and they become puppets in the hands of their Secretaries. All the Lieutenant-Governors of Bengal, with the single exception of Sir George Campbell, have been puppets in the hands of their Secretaries. Sir George Campbell alone retained his powers of work when he was made Lieutenant-Governor, and he was younger in years than most of the other Lieutenant-Governors. In Bengal all the high officials of Government are civilians, and their head and the councillors of their head are also civilians. They are consequently treated with indulgence, and so they often act lawlessly. In any other province than Bengal it would be difficult for the civilians to commit with impunity the offences which go unpunished here. Messrs. Beadon and Lusson of Bengal have received their promotions for committing grave offences. But Mr. Crawford of Bombay, where the head of the Government is not a civilian, has been punished for his offence. All this points to the desirability of not having a civilian as Lieutenant-Governor of Bengal. As in Madras and Bombay, so in Bengal, a statesman from England should be the head of the Government. As the salary attached to the office of Lieutenant-Governor is a handsome one, it will attract good men from England. And if the salaries of the Governors of Madras and Bombay are reduced and made equal to that of the Lieutenant-Governor of Bengal, all possible objection on the part of English statesmen to take Bengal will disappear.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 29th, 1890.

URIYA PAPERS.

48. The *Uriya and Navasamvád*, of the 9th July, approves of the provisions of the Public Demands Recovery and Revenue Sale Bills drafted by Mr. Beames and published in a late issue of the *Calcutta Gazette* for the information of the public.

URIYA AND
NAVASAMVAD,
July 9th, 1890.

49. The *Utkaldipiká*, of the 12th July, is very glad to learn that Uriya coolies have managed to secure land for cultivation in Upper Burma. It will be an

UTKALDIPIKA,
July 12th, 1890.

encouragement to the Uriyas to emigrate to British Burma, and form there settlements on the liberal terms that are now being offered by Government to enterprising emigrants.

UTKALDIPKA,
July 12th, 1890

50. The same paper is sorry to find that the Boarding Institution in connection with the Ravenshaw College is not being properly managed, that the authorities of the institution have castigated two promising students on insufficient grounds, and that this uncalled for punishment has on the one hand struck terror into the ranks of other pupils of the College and its attached institutions, and has on the other produced deep discontent among the residents of Cuttack town.

UTKALDIPKA.

51. In reviewing the Resolution of the Bengal Government on the Report on Sanitation in Lower Bengal, the same paper suspects from the tenor of the report that a new tax for sanitation purposes is in contemplation.

A sanitation tax.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 2nd August 1890.